LIBRARY OF PRINCETON
DEC 30 1926
THEOLOGICAL SEMINARY

An Unanswerable Proof
An Inexorable Conclusion
and
An Impassible Barrier

By
I. M. HALDEMAN, D. D.
Pastor
First Baptist Church, New York

BV110
.H15

BV110
.H15

Luke Twenty-four

The Absolute Proof Our Lord Jesus Christ Rose From the Dead on the First Day of the Week

By I. M. HALDEMAN, D.D.
Pastor, First Baptist Church, New York City, N. Y.

Luke Says—

The women were early at the sepulchre, the **FIRST DAY** of the week, and found it empty.

"Now upon the **FIRST DAY** of the week, very early in the morning, they (the women) came unto the sepulchre . . . and found not the body of the Lord Jesus." (Vs. x:1-3.)

Luke Says—

"THAT SAME DAY" (that is, the **FIRST DAY** of the week) two men walked with the risen Jesus to Emmaus.

"And behold, two of them went **THAT SAME DAY** (the **FIRST DAY** of the week) to a village called Emmaus." (V:13.)

Luke Says—

The two men who walked with the risen Jesus to Emmaus **"THAT SAME DAY"** (that is, the **FIRST DAY** of the week) said it was **"THE THIRD DAY"** since Christ was crucified.

"And beside all this, today is **THE THIRD DAY** since these things were done." (V:21.)

THE INEXORABLE CONCLUSION

AS CHRIST SAID HE WOULD RISE ON THE THIRD DAY; and as Luke says He was

alive **THE THIRD DAY**; and Luke says **THAT THIRD DAY** was **THE FIRST DAY OF THE WEEK**, then Christ was alive and did rise on **THE FIRST DAY OF THE WEEK.**

SOME FACTS CONCERNING THE SYRIAC PESHITO AND THE CURETONIAN SYRIAC GOSPELS

A System of teaching which seeks to substitute Saturday afternoon (the Jewish Sabbath) for the First Day of the week appeals from Luke 24:21 of our English version to Luke 24:21, as found in the **Syriac Peshito**, and translated into English by Dr. James Murdock.

1. **The Peshito.**

The **Peshito** is the translation of a Greek Ms. of the New Testament into Syriac.

The word "Peshito" means, "simple," "direct." The root meaning is "to reveal," "to lay bare"; that is, to make plain and clear.

TESTIMONY OF SCHOLARS CONCERNING THE PESHITO

M'Lean—

"The **Peshito** is **not** the oldest form of the Syriac version, at least, as regards the Gospels."

Encyclopaedia Britannica—

"It was long supposed to be the original Syriac version, but is now generally recognized as representing a **revision** made by Rabbula, bishop of Edessa in the 5th century, an attempt at standardizing the Syriac text such as Jerome had made for the **Latin Vulgate.**"

Wescott and Hort—

"External evidence as to its **date** and **history** is **entirely wanting.** Till recently it has been known only in the form which it finally received by an evidently authoritative **revision.** It has long been seen on the ground of clear internal evidence, that this present form of the version **cannot be a true representative of the original text."**

Abbot—

"The Syriac version has been variously estimated; some have thought that in it they had a genuine and unaltered monument of the second, or perhaps even of the first century. They thus naturally upheld it as almost co-ordinate in authority with the Greek text and as being of a period anterior to any Greek copy extant. Others finding in it **indubitable marks of a later age,** were inclined to **deny that it had any claim to a very remote antiquity:** thus La Croze thought that the commonly printed **Syriac** New Testament is **not the Peshito at all,** but the **Philoxenian** executed in the 6th century.

Proof that the text of the common printed **Peshito** has been **rewrought** will appear when it is compared with the **Curetonian Syriac Gospels.** It was **revised** and **modernized** in a way analogous to that in which the **Latin** was treated in the **Codex Brixianus.**

The **revision** of the **Peshito** is an opinion long ago held."

Darby—

"The **Philoxenian** is more literal than the **Peshito."**

Hastings Bible Dictionary—

"Scholars are fairly agreed that the **Peshito** as we know it, is considerably **more recent** than Tatian and the Sinaitic Gospels."

F. C. Burkitt—

"The **Peshito** so far from being the **earliest monument** of Catholic Christianity is only a half way stage, which represents the custom of Antioch at the beginning of the 5th century, both by what it **includes** and what **it leaves out.**"

"I am convinced the New Testament **Peshito** was **not in existence** at the **time of Ephraem Syrus.**"

Hastings—

"There is no doubt that in its present form the **Peshito** represents successive revisions down to a **late patristic age.**"

Tregelles—

"Biblical scholars feel it to be a **mere assumption** that the name **Peshito** carries with it **some hallowed prestige.**

It has been **established** as a **groundless imagination** that this version has been known from **earliest ages** as the **original monument of Syrian Christianity.**"

Michaelis—

"In using the Syriac version, we must never forget that our present editions are very **imperfect,** and not conclude that every reading of the

Syriac printed text was the reading of the Greek text of the first century."

Hastings Bible Dictionary—

"Previous to the discovery of the **Syriac Cureton,** the **Peshito** was believed to be the oldest Syriac version, and was sometimes regarded as the **queen of all the versions.** Its date was supposed to be referable to the second century. Even when the **superior** claims of the **Syriac Cureton** and still more the **Syriac Sinaitic** came to be generally admitted, the **Peshito** was assigned to the 4th century at latest on the ground that traces of it were supposed to be found in the Biblical quotations of **Ephraem Syrus** who died in 378. Since, however, it has been shown by **Burkitt** that the treatises in which the use of the **Peshito** are observable are **not the genuine work** of Ephraem, this evidence falls to the ground, and there is **nothing to prove the existence of the Peshito before the 5th century."**

E. Nestle—

"The production of the **Peshito** took place in the 5th century by Rabbula, Bishop of Edessa. It is clear in this case that **the Peshito ceases to be the queen of the New Testament versions."**

So much for the **Peshito.**

Consider the Curetonian, or as it is sometimes called, the Cureton.

2. **The Curetonian Syriac Gospels.**

The **Curetonian** is an imperfect Old Syriac copy of the Gospels brought from the Nitrian monastery in Egypt by Dr. Cureton in 1842.

TESTIMONY OF SCHOLARS CONCERNING THE CURETONIAN SYRIAC

That the **Curetonian** is **older** than the **Peshito** is the testimony of the following renowned Bible text and version scholars:

Griesbach, Tregelles, M'Lean, Burkitt, Conybeare, F. J. Hort, Westcott and Hort, Payne Smith, Hermansen, Crowfoot, Barrows, Alford, Nestle, Cureton, Ewald and Bleek.

Tregelles—

"Every successive investigation on the part of competent scholars aids in the proof that the **Curetonian Gospels** are an **older form** than those in the **Peshito**; that the **Peshito** is a revision replete with readings **unknown** in the second century and **long after.**"

E. P. Barrows—

"The **Curetonian Syriac** in the judgment of competent scholars is **older** than the current text of the **Peshito.**"

Alford—

"The **Curetonian** is the **eldest** of the versions."

Conybeare—

"Scholars are beginning to recognize that Tatian used the **Curetonian.**"

These statements answer **"Why"** scholars continually speak of the **Curetonian** in connection with the **Peshito.**

Of course only a teacher (?) really ignorant of Bible text and versions could ask such a question.

TRANSLATION OF THE PESHITO INTO ENGLISH

This translation was made by Dr. James Murdock in 1851.

His translation of Luke 24:21, is as follows:

"And lo, these three days (**have passed**) since all these things occurred."

It will be noticed that Dr. Murdock places the words "have passed" in a **bracket.**

TRANSLATION OF THE CURETONIAN FRAGMENT

"And lo, it is three days, lo, since all these things occurred."

You will note it does not, like the **Peshito,** say, "three days **have passed,**" but **is** three days; that is, the day on which they were speaking made three days, and as the day had **not** passed they were **in** the third day.

Thus the **Curetonian,** along with the much edited **Mepharreshe,** neutralizes the **Peshito** and corroborates the text of the English Version.

But although the **Curetonian** is **older** than the **Peshito** and claimed by some to be the basis of the work of Tatian (that Tatian who was a Gnostic full of deadly error concerning the humanity of our Lord Jesus Christ and published the same, adding to the text and taking from it) the Greek text from which it was taken as well as that of the **Peshito** is lost. There were "rival" Mss. in vogue at that time; and as **Westcott and Hort** well say: "The Syrian revisers could not have had any **trustworthy**

means of learning which of the various Mss. or readings had the best pedigree . . . and were not in a position to distinguish between the purity of a text and its present adaptability and usefulness. They evidently wished their text to be easy, smooth; and for this purpose **borrowed freely from all sources,** and as freely **used the file** to remove **surviving asperities.**"

We are thus sent back to the accepted Greek New Testament from which we get our English Version.

But in the appeal made to the Murdock translation of the **Peshito** by those who would discount the English version and find a basis for the proposition that our Lord rose on Saturday and not on the First Day of the week they are either ignorant of, or are willing to keep back from others, the manner in which Dr. Murdock translates.

MARK 16:9

Dr. Murdock translates Mark 16:9 as follows:

"**AND IN THE MORNING OF THE FIRST DAY OF THE WEEK, HE AROSE;** and he appeared first to Mary Magdalena, out of whom he cast seven demons."

This is the translation of that **Syriac Peshito** concerning which those who seek to prove our Lord rose on Saturday afternoon and not on the First Day of the week boldly affirm that it is "the most reliable version of the Bible in existence" (and of course, if it be reliable in one point it is reliable in all, otherwise it would be unreliable in all). And Dr. Murdock translates that "most reliable version in existence" in plain and unequivocal English in this fashion:

"AND IN THE MORNING OF THE FIRST DAY OF THE WEEK HE AROSE"

As, according to "the most reliable version in existence," our Lord rose on the First Day of the week, then "the most reliable version in existence," says the First Day of the week was the **Third Day;** for, it was the third day our Lord rose from the dead. Thus the **Syriac Peshito confirms Luke 24:21,** of our English Version.

It has been said by those who seek to substitute Saturday for the First Day of the week that the Greek codices were without punctuation; and that if we punctuate at all, the comma in Mark 16:9, must be placed after "risen," and not after "week," by this means throwing the qualifying "first" away from the fact and act of resurrection over to the meeting with Mary, leaving the time of the Lord's resurrection indefinite and receding it to Saturday.

In support of this it is said the word rendered "risen" is a Greek participle, **anastas,** in the Aorist tense, and as the Aorist shuts out all definiteness as to time it is impossible to link it definitely with the First Day of the week.

AND YET, "the most reliable version in existence," the **Syriac Peshito,** of which the Sabbath teachers say (and say it in the face of, and in contradiction to, such scholars as **Griesbach, Tregelles, M'Lean, Burkitt, Conybeare, F. J. Hort, Westcott and Hort, Payne Smith, Hermansen, Crowfoot, Barrows, Alford, Nestle, Cureton, Ewald** and **Bleek**) that it is "positively the oldest version known to man"; this same **Syriac Peshito** that has "cheered (?) the hearts of millions," **AND** Dr. Murdock in his translation, tell us in face

of this vaunted Aorist (concerning which **Darby,** one of the greatest Greek scholars of Europe, has said a useless "fuss" has been made) this **Syriac Peshito** and **Dr. Murdock** (in spite of the hard and fast lines of the Aorist) tell us **Mark 16:9** should read as follows:

"AND IN THE MORNING OF THE FIRST DAY OF THE WEEK HE AROSE"

In the light of all this it should seem the Saturday people have been very slip-shod, or careless, or guilty of a disastrous blunder for themselves in making this pretentious and fatal appeal to an Aorist which the **Syriac Peshito** and **Dr. Murdock** insist on rendering in this absolutely **definite** manner:

"AND IN THE MORNING OF THE FIRST DAY OF THE WEEK HE AROSE"

Because the subscription or note **added** to the translation of Mark declares he uttered and proclaimed the Gospel at Rome in Latin there may be those at this **late day** who will claim it was written in Latin and thus seek a loophole of escape from the authority of the Greek. To all such it is enough to say:

"Only complete ignorance of the Roman Church could imagine that it was written in Latin. The language of that Church was Greek, its organization was Greek, its writers were Greek, its Scripture was Greek, its ritual was Greek, its liturgy was Greek; all the Churches of the West were, if one may so speak, 'Greek religious colonies'."—**Milman's Latin Christianity.**

"Mark was written in Greek; of that there can be no doubt."—**Thompson, Bishop of York.**

"The testimony of antiquity is that Mark was written in Greek."—**Salmond.**

"Greek was the language in which Mark was written."—**Hastings.**

The Syriac Peshito renders **Mark 16:9** in full accord with the English Version and in absolute corroboration of **Luke 24:21.**

"AND IN THE MORNING OF THE FIRST DAY OF THE WEEK HE AROSE"

TRANSLATION OF LUKE 24:21, BY EMINENT SCHOLARS

Sawyer—

"Today (the First Day of the week) is the third day."

Weymouth—

"It was the day before yesterday that these things happened." (That makes the day on which the two men were talking the third day; and that day was the First Day of the week.)

Noyes—

"It (The First Day of the week) is the third day."

J. N. Darby—

"But then beside all these things, it is now, today, (the First Day of the week) the third day."

George Ricker Berry, Ph.D.—

"Today (the First Day of the week) is the third day."

Rotherham—

"This (the First Day of the week) brings on the third day."

Westcott and Hort—

"It (the First Day of the week) brings this third day."

Osterwald's French Version—

"Behold, already this (the First Day of the week) third day."

Revised Version—

"It (the First Day of the week) is now the third day."

In corroboration of the third day as the First Day of the week Dr. Murdock translates Mark 16:9 of the **Syriac Peshito** as follows:

"AND IN THE MORNING OF THE FIRST DAY OF THE WEEK HE AROSE."

In his translation of the **Syriac Peshito** Dr. Murdock also gives a double corroboration of the First Day of the week as the Lord's Day, the day to be celebrated as the day of our Lord's resurrection.

He translates **1 Corinthians 11:20** as follows:

"When therefore ye come together (that is, to celebrate the Lord's Supper) ye eat and drink, not as becoming on the **Day of the Lord."** (And this by the way demonstrates that the expression, "the Lord's Day in **Revelation 1:10** means also the First Day of the week, and not the Old Testament Day of the Lord in respect to His appearing.)

Hear what **Michaelis** has to say of the **Syriac Peshito's** translation of **1 Corinthians 11:20.**

Michaelis says:

"The Syriac version of **1 Corinthians 11:20 confirms the celebration of Sunday."**

That means **Sunday** was the day when they celebrated the Lord's supper, and therefore as a memorial of **the day** when He made His death effective by rising from the dead.

AN IMPASSABLE BARRIER

The preceding translations prove Luke 24:21 is an impassable barrier against any attempt to substitute the Jewish Sabbath (Saturday) for the First Day of the week.

The translation by **Weymouth** is not a literal translation, it is not word for word; but, as any real Greek scholar may see, it gives the exact sense of the reading—that the First Day of the week was the **third day.**

The Twentieth Century New Testament renders Luke 24:21 in the following manner:

"It is now three days since these things occurred."

An actual analysis of this collocation would demonstrate that it is not said three days have passed—just the reverse—the things that were passed were not the days, but the things that "occurred." It is cited, however, as a confirmation of the **Syriac Peshito.** Admit it for the sake of argument the fact remains that whatever may have been the intent of the translators, the translation is **not true.**

An examination of the text will demonstrate it is not true.

The word **"days"** is not in the text. If it were we should have the Greek noun, **heemeras,** accusative plural after the verb **ago,** "to bring," or "to bring on"; but, instead, it is the accusative singular, **heemeran,** and signifies, **"day."**

If the word had been **"days"** the demonstrative would have been, **"these,"** and the Greek would have been, **tautas;** on the contrary, it is **tauteen,** accusative singular and means, **"this."**

The numeral **"three"** is not in the text. If it were, we should have the word **treis;** but it is not there, the actual word is, **triteen,** accusative **singular** of **tritos;** and **tritos** does not mean, and cannot mean, **"three."**

It means, and can only mean, **"third."**

The absolute and unqualified rendering of the Greek then is—**"THIS THIRD DAY."**

To render it as the Twentieth Century New Testament does, no matter who, or how many, the translators may be, is to make the text say in English the very **opposite** of what it says in the original.

The Twentieth Century New Testament translates **Matthew 28:1** as follows:

"AFTER the Sabbath."

This is a true rendering because the adverb **opsee** signifies "after," "a long time after."

The literal word for word rendering of **Luke 24:21** is—

"But with all these things it brings on this third day."

As the **third day** was the **same** day the women were at the tomb, and that day was the **First Day of the week,** then the **First Day of the week** was the **third day**—the day our Lord rose from the dead.

And that He rose from the dead on the **First Day** of the week is the statement of what the Saturday

people call "the most **reliable** version in existence." In **Mark 16:9** that version says:

"AND IN THE MORNING OF THE FIRST DAY OF THE WEEK HE AROSE"

Thus this so-called **"most reliable** version in existence;" this so-called **"oldest"** version "known to man"—this **Syriac Peshito** corroborates and confirms the English Version of Luke 24:21, that the **First Day** of the week is **The Third Day.**

Inspired by the Holy Spirit, **Luke 24:21** has been set up by Him as an **Impassable Barrier** against any attempt to substitute Saturday, the Jewish Sabbath, for the **First Day** of the week; that **First Day** of the week which is a memorial, not of an **old creation** (the Jewish Sabbath is that) but the memorial of an **EMPTY TOMB,** the beginning of the **NEW CREATION** of God in a **NEW** and **RISEN MAN,** who is **VERY GOD,** and in Him of a **NEW RACE** who shall be made immortal and glorious at His **Second Coming.**

These Systems which seek to put the Christian under the law of Moses, exhort him to keep the Jewish Sabbath, substitute Saturday for the First Day of the week (and these systems are scattered all over the country from the Atlantic to the Pacific); these systems deny the tri-unity of Godhead, the original, eternal deity of our Lord and not only seek amid the astronomical calculations of fallible men to support their false and pernicious teaching, but appeal to biological experts to prove that the natural man when he dies, dies as the beast dies, as the dog or the rat dies; that death is **the cessation of being,** and set **a premium on sin** by telling

every liar, thief and murderer that eternal punishment for him will mean nothing more than annihilation, **eternal extinction of being.**

This is **Sadduceeanism** come to the front again.

That Sadduceeanism which says there is neither angel nor spirit.

That Sadduceeanism against which our Lord warns when He says: "Take heed and beware of the leaven (the doctrine) of the Sadducees."

These systems bear witness that the demon world is all astir with intensive activity today.

They bear witness that Satan is, indeed, transforming himself into an Angel of Light, seeking to preach and pervert Holy Scripture to the damnation of many souls.

These systems are among the "signs of the times" that the Coming of the Lord draweth nigh.

It behooves every genuine Christian in this hour to be warned and to stand on guard for the faith "once for all delivered to the saints."

(See the Author's booklet—"On What Day Did Our Lord Rise From The Dead?")

BV110 .H15
An unanswerable proof : an inexorable
Princeton Theological Seminary–Speer Library
1 1012 00051 2329